

## THE EXERCISES OF MASTER JOHN

*Rogelio García Mateo's article introduces us to the so-called Exercises of Master John, a text of the Exercises with some annotations in Ignatius' hand. This version presents the material in a much fuller, more rhetorical style than we might expect and than the official texts might suggest. To present this version of the **Spiritual Exercises** within article length is to falsify it, in that its effect comes from its sheer expansiveness. There is some Ignatian warrant, after all, for the rhetoric of the retreat-master in James Joyce's **Portrait of the Artist as a Young Man**. 'Master John'—presumably Jean Codure—preserved Ignatius' exhortation to brevity, but his observance of it seems, by our standards, rather lacking. Nevertheless, there is much to ponder in this text, for all that it appears alien. We can begin with the points for the First Exercise of the First Week.*

**A**FTER THESE PREPARATIONS,<sup>1</sup> one is straight away to move into the meditation itself in earnest. Its first heading is for you to consider most attentively the sin and also the punishment of Lucifer and of his companions, the apostate angels. And to make your consideration more meaningful, you must summon to your deliberations the three powers of the soul, namely the memory, the understanding and the will. These will give you extraordinary support in opening up and enlarging the character of all this material.

Indeed the memory, whose task it is to recall what is old and past, will have much to suggest to you and put before your mind's eyes. In the first place you will remember how those beautiful, grace-filled angels, outstanding for their rare gifts of spiritual powers and perfection, were created by God, who brought everything into being;

<sup>1</sup> The preparatory prayer and the preludes.

how they were then left to enjoy the power of their free choice<sup>2</sup> and permitted to use the judgment of their own will, so that they might listen to God their Creator and obey Him, and gain eternal beatitude; how if they refused to obey God in His supremacy and excellence they would deservedly be condemned to the eternal tortures of Hell; how finally, as a result of their importunate and intolerable pride, they made it their ambition to be seen to be equal to the Almighty God whom they should have recognised and worshipped as their Creator; how they were at once deprived of their position and their dignity, and were dragged by the ropes of Hell to be dropped into the infernal regions to be tortured, and to be kept for judgment.<sup>3</sup> This was in accord with that text of Isaiah, *Why did you say in your heart, 'I will ascend to Heaven, I will raise my throne above the stars of God, I will be like the Most High'?*<sup>4</sup> How have you fallen from Heaven, Lucifer, who rose in the morning? Your pride has been dragged to the depths, you will be dragged to Hell, to the bottom of the lake.

Now we move to the understanding. Its role is to apply thought to different topics, and, through reflection, to make connections between different things. You are to exercise this faculty in this meditation, so as to go through the whole material with great diligence, and as far as the nature of the matter allows, to open it up along such lines as these. If God has not spared those most excellent creatures of His, but has deprived them of eternal glory because of one sin, and has afflicted them with the torments of Hell which will never cease, how much more must I, a petty human being, fear the severity of the Divine Majesty—I who, as His goodness has been inviting me to penitence, have so far been refusing to respond. If angels, granted and adorned with so many gifts and virtues, freely raised to such a rank of excellence, were thrust for one sin out of Heaven into Hell to be tortured for ever, how much more justly will my offences, which are so many and so grave, hurl me into Hell. How often has my wretched self deserved eternal damnation. If the angels who sinned once were thrown into Hell by the just sentence of God, how great was God's severity

<sup>2</sup> Sirach 15:14. The original biblical quotations are in the Latin Vulgate, and are here translated directly. The exact references given in footnotes are editorial, and link to the Hebrew Bible now standardly used.

<sup>3</sup> 2 Peter 2:4.

<sup>4</sup> Isaiah 14:13, 14.

towards them, to whom He gave no opportunity for penitence after a single sin. What extreme goodness has been shown me, so often sinning and refusing the remedy offered me that is penitence. How blind has my mind shown itself to be, and how obstinate, how impenitent and shameful have I been, who have



preferred darkness to light, who have despised the most powerful God, the Creator, when He called me. I have preferred my pleasures to the divine will and the commandments. Up till now, I have imitated Lucifer in his pride, and I have had no fear that I should be punished with him in eternity. And you can add: *because of my sin before Heaven and before you, and for the multitude of my sins, I am now not worthy to be called your son, not even your slave, and I cannot raise my eyes to Heaven.*<sup>5</sup> *God therefore, be merciful to me a sinner.*<sup>6</sup> And you can continue in this manner, as the power of the understanding will suggest to you.

Finally we are to call on the powers of the will that they may play their part in this meditation. In the kingdom of the soul the will is called the queen, because when it gives orders, the other powers obey without delay. Because of it, a person is said to be, and is, free to want and not to want, to desire and to reject, to love and to shun and to hold in hatred, whatever the intellect and reason judge to be good or bad. Therefore it is at the core of the will first to direct the memory, so that it may recall, remember and, as it were, place before the eyes of the mind the whole record of what has gone before, namely the creation and its excellence, sin, the condemnation of Lucifer and the other apostate angels who together with him rebelled against God through pride and disobedience. Then it will assign to the understanding the task of running through particular things, assessing them as diligently as possible, and soon also that of comparing one's

<sup>5</sup> Luke 15:18-19.

<sup>6</sup> Luke 18:13.

own sins, so varied and so grave, with that one sin of the angels. You will also compare the punishment which was inflicted on the angels for their most stubborn pride with the one awaiting you—unless you recover your senses. Finally you should contrast your ingratitude with their ingratitude, in so far as you have despised not only the best and kindest Creator, but also treated with contempt the most tender Lord, who, while you were constantly sinning, has borne it most patiently, always inviting you to repentance and encouraging you to return with Him into a state of grace, saying, *Come to me all you who labour and are burdened and I will refresh you.*<sup>7</sup> In this way, you will stir into action the desires of the will and you will be covered in shame, after a consideration of your many heinous crimes; this exercise is very effective for achieving this shame.

### ***The Second Week: Contemplation of the Incarnation of the Lord***

*The Second Week material continues in the same rhetorical style, marked by biblical allusions. Particularly noteworthy are the rich theologies of petitionary prayer in the colloquies, and the way in which the final exercise of the day, later known as the Application of the Senses, is presented as continuing the reflective activity more normally associated with the contemplations earlier in the Ignatian day.*

#### *The Preludes*

On the first day of the Second Week, a contemplation of the incarnation of the Lord is to be made. This contemplation consists of a preparatory prayer, three preludes, three points and a colloquy.

The preparatory prayer is not changed.

In the first prelude the history of the material to be contemplated is to be considered. Here you are to consider those three Divine Persons looking from Heaven at the whole globe, or at some surface crammed with human beings; they are speaking among themselves about the toils and miseries of the human condition, how all people are generally spending their days forgetful of their duty and their God, spending their life in pleasures, in greed and lust as if they were beasts,

<sup>7</sup> Matthew 11:28.

and suddenly sinking down to Hell. To this that sentence of David applies: *The Lord looked down from Heaven over the children of humanity, to see whether there is one who understands and seeks God; all have fallen away, and have become useless; there is not one who does good, not even one.*<sup>8</sup> These same Persons are moved by mercy towards the human race, because it is on its way to destruction.

And since it could only happen that humanity should continue to perish until the crime committed against God



Christ Agreeing to Save Humanity  
by William Blake

be cancelled, They discussed the matter among Themselves and decided out of Their great kindness that the Second Person, in order to preserve the human race, should assume human nature and as an immortal should put on mortal flesh. This is what seemed to the Divine Wisdom most appropriate, that a debt which humanity had accumulated should be paid through a human being who was also God, that a sin which had been committed through the disobedience of a human being should also be cancelled by the obedience of a human being. For after the crime of the first parents the powers of the soul were damaged, with the result that complete deception took over the understanding, and the most corrupt affections took over the will, and perfect obedience could not be found in the entire human race. There could be no hope that sometime, out of the corrupt mass of the human race now totally at enmity with a God gravely offended, a human being

<sup>8</sup> Psalm 14: 3; Romans 3: 12.

could be found who was so dear to and so much in friendship with the Trinity that he might appease the injured majesty of the Deity, or might render satisfaction and compensation equal to or greater than the offence. Therefore no means for setting humanity free was judged more suitable and fitting by the most high Lord, now that the fullness of time had come in which everything was to be renewed, than this. The Son of God, sent into the world,<sup>9</sup> and made human of a woman, accepting the form of a slave and being found in human form,<sup>10</sup> was to break down the dividing wall and put an end to the hostilities in His flesh, humbling Himself and being made obedient unto death, even the death of the cross. Then it was decreed that the Word of God should become flesh, and that the archangel Gabriel should be sent from there to Mary, a virgin betrothed to Joseph, who would announce the incarnation of Christ, a most joyful and fortunate event for the human race.

The second prelude contains the composition of place. Here you will consider the very vast and broad surface of the world which the different races of human beings inhabit. In this way you will survey and mentally review the whole extent of the earth, in such a way that, starting from the east and heading for the west, you will finally come back to the east. Soon after you will set off again from the north, and when you arrive in your imaginary journey at the south, after travelling through such an abundance of places, you will find yourself back again in the north.<sup>11</sup> You can travel even further: by exercising your intellect and keenness of mind, you will pass through different regions, meet people of varied appearance, customs and cultures, laws and government. However you will pay most attention, describing and drawing it in your imagination, to the whole of Galilee and especially to the city of Nazareth, the home of the divine Virgin Mary, mother of our Lord, Jesus Christ. Before all else, you will contemplate at length, with great diligence, the house in which the divine Virgin lived and where she conceived and brought up the Lord Jesus, pondering its size, its height, its length and width, how it was neither grandiose nor magnificent, neither skilfully constructed nor splendidly adorned, and

<sup>9</sup> Galatians 4: 4.

<sup>10</sup> Philippians 2: 7.

<sup>11</sup> It is perhaps noteworthy that a religious text of the 1540s should speak so confidently of a round earth.

other things of this kind that will suggest themselves to you spontaneously for contemplation.

In the third prelude, you will beg the Lord again and again to illumine your mind and understanding by His grace and to enlighten you so that you may know, may be constantly amazed and astounded at, the most boundless benefit He bestowed on the human race, namely the mystery of the Incarnation. The only-begotten Son of God, who has no need either of ourselves or of what we have (*My goods*, says David, *you do not need*<sup>12</sup>), descended to earth from the side of the Father in order to assume human nature, and in this same nature was ready to pay for your crimes and for those of all humanity, and to suffer a most bitter death. *For truly he has carried our iniquities and has Himself born our sorrows.*<sup>13</sup> With such zeal and effect was Augustine wont to contemplate the hidden plan of this mystery, the incarnation of the Lord, that he was overcome by astonishment and admiration for it, and in his conversation he never ceased to keep before his eyes so great a benefit and to be astounded. Christ Himself in His preaching about this same benefit taught His hearers. He said, *Thus did God love the world, that He gave His only begotten Son.*<sup>14</sup> All these things you will contemplate with great vigilance, so that you may be inflamed with a more ardent love for your Lord, and may follow Him with greater zeal. For there is nothing which will draw a person more effectively to the love of God than careful consideration and wonder at the fact that God has been made



<sup>12</sup> Psalm 15: 2.

<sup>13</sup> Isaiah 53: 4; 1 Peter 2: 24; 1 John 3: 5.

<sup>14</sup> John 3: 16.

human for human beings, so that He might make human beings participants in His divine nature. ...

*The Third Point*

In the third point, you will consider first what human beings living on earth are doing, how they are indulging in mutual deception, robbing, striking, killing one another, and finally being cast down to Hell. Next you will notice what the Divine Persons are doing, how they are bringing about that most holy and totally wonderful work, namely the Incarnation of the divine Word, for the redemption of the human race. Soon you will observe how carefully the angel Gabriel is performing his office of ambassador to the divine Virgin. Finally you will ponder how modestly that most holy Virgin is conducting herself, once she has welcomed the divine messenger, and how, now that the commission of God her ruler has been revealed, she is giving thanks with great modesty and humility of soul to the Divine Majesty for His immense and inexplicable kindness. This she herself had begged for in her most ardent and humble prayers, that it might be granted to the human race the more speedily.

Test for yourself and be astonished how sublime, eminent and distinguished she will have been to whom the angelic legation was sent by the eternal and almighty king. The angel said that she had found favour with God, that she was so pleasing to the ruler who was most high, that the Word of God chose her for Himself as the one mother from whose most pure blood He wished to put on flesh. This is she of whom Solomon says, *One is my dove, one is my perfect one, one is to be his mother, chosen as his parent.*<sup>15</sup> In other words, she is the one who is to override Eve, to repair the ruin of herself and of the whole human race. What honour can be compared with this dignity? But the more she is lifted up, the more humbly she conducts herself, and everything she has received, she attributes to the divine goodness, claiming nothing for herself. Hence that utterance, a token and testimony of a soul most modest and a heart most honest and mature. She says, *Behold, the handmaid of the Lord, let it be done to me according to your word.*<sup>16</sup> This saying so pleased the most high Lord, that the one who

<sup>15</sup> Song of Solomon 6: 9.

<sup>16</sup> Luke 1: 38.



acknowledged herself as the humble servant of the Lord immediately became the mother of God, as the Holy Spirit granted fruitfulness and the power of giving birth to the most pure virgin, ignorant of marital intercourse. All these things are to be entrusted to the memory and diligently examined, that from each item you may ask to draw some fruit.

*The Colloquy*

In the colloquy, you will first address with great reverence the three Divine Persons with this or a similar prayer:

O most blessed Trinity, out of your exceeding goodness you have created humanity in your image and likeness, so that it might attain eternal happiness. When humanity was fallen and lost by the free exercise of its will, and liable to death and to perpetual damnation, you have in turn raised it up, restored it, given it life, as your Word, the only begotten Son of God, was sent into the world, assuming from our corrupt nature immaculate flesh, *made in the likeness of human beings and in appearance found in human form*.<sup>17</sup> I suppliantly beg your majesty, do not despise me, for whose salvation you willed your Word to take flesh, but through your unheard of charity towards the human race, be willing to concede to me this or that spiritual gift if it is fitting for my soul to obtain it.

And here describe what you want, not so as to teach God, who knows what you desire before you turn to prayer, but that you may set your own mind alight with a greater desire of the same good as you are naming it and explaining it in words. In like manner, you will address the incarnate Word and the divine virgin Mother of God, Our Lady, with prayer that is apposite and fitting, seeking help from both, and asking grace and assistance so that I might sincerely and truly follow Christ and manfully<sup>18</sup> imitate the one who in Christ so wonderfully and mercifully deigned to assume flesh for my redemption and that of all. Finally you make an addition to the colloquy, namely the Our Father.

<sup>17</sup> Philippians 2: 7.

<sup>18</sup> The original here is *pro virili*—a genuine masculine.

### ***The Second Week: The Prayer of the Senses***

After the customary preparatory prayer and three preludes, you will find it useful to exercise the five senses on the material of the two contemplations already completed, and this is best done through four points.

In the first point which belongs to the first contemplation,<sup>19</sup> with the eye of the imagination you will gaze at the three Divine Persons, radiant in their eternity and glorious majesty, in need of nothing. Likewise you will look at the Word descending from Heaven to assume human



**The Adoration of the Shepherds**  
*by Albrecht Dürer*

nature on our behalf, and then at the angel Gabriel, in most splendid dress, flying through the airy space to announce to the most blessed Virgin that God would receive a body through her and be born. Finally you will see the divine Virgin herself, and the angel coming to her, as she finds time for prayer in the greatest diligence and humility. And for the second contemplation, you will make efforts through the powers of your imagination to see the blessed Virgin, Joseph, and the maidservant. You will consider and contemplate to yourself what they are

doing, whether they are standing or sitting, how they look and how they are dressed and what colours they are wearing, how carefully Joseph is looking after the needs of the divine Virgin, how humbly and quickly the maidservant is serving her Lord of all who is ours too. You can then

<sup>19</sup> The prayer of the senses seems in Ignatius' own text to cover both the Gospel passages contemplated in the course of the day.

think out for yourself other scenes of this type that will repay contemplation. Thus, ensuring that due decorum is maintained, you may match individual points to individual persons in an appropriate and suitable way, and in all these methods you will be eager to derive some fruit for yourself from all this.

The second point is to use the ears of the imagination. With these you will drink in and ponder all those things which the above mentioned persons, both divine and human, are saying, or could plausibly be saying. Clever people can easily imagine what these things might be, in accord with the persons and the nature of the business. In due course you will apply to yourself the same considerations which you have attributed to the persons mentioned, so that by this means you may come to some fruit. For example, you will suppose and imagine God the Almighty Father addressing His only begotten Son with this or a similar prayer:

My Son, the mass of the human race which we have created in so great perfection, has been handed over as a result of sin to the power and tyranny of the devil, and consequently is destined for total destruction, unless it is quickly given succour. We shall have done a deed worthy of our goodness if, since we have made humanity out of our most wise and providential kindness, we remake it, now that it is lost as a result of its wickedness, and we set it free from its dreadful captivity to the wicked demons. Further, there is no means more apt for freeing humanity than that you take up human nature, and in this nature, endure death for the sake of humanity on behalf of the guilty and convicted as one who is innocent.

The Father's prayer greatly pleased the Son, who was obedient to the Father even to death.<sup>20</sup> And this you will adapt to yourself in this way:

If the almighty Father showed such liberality towards me, that he handed over His only begotten Son to death for the sake of my salvation, how much do I owe to a Lord so good and loving? How diligently and energetically ought I to strive to serve Him in everything, and to please Him in my words as much as in my deeds.

<sup>20</sup> Philippians 2:8.

You can reflect on such or similar ways in which you are indebted to the Father and to other persons likewise whom you saw mentioned in your contemplations. Then you will apply this to yourself, so that you may derive some fruit from it.

The third point commends the power of the imagination that enables you to smell and taste the infinite sweetness of the three Divine Persons and their most fragrant goodness and most pungent mercy. Then you are to bless the fragrance of the humanity of our Lord Jesus Christ, and the balsam of His charity and of all His virtues and perfections. So too you must praise the sweet smelling ways of the divine Virgin and St Joseph and their chastity and humility which is more sweet smelling than any incense or ointment, while preserving, as I warned before, the dignity of the persons who come into the contemplation.<sup>21</sup> Finally, engrave everything on your mind and memory, so that this way of contemplating may bring to you no modest fruit.

The fourth point consists in this: it is as if you touch, embrace, kiss those places where the persons you call to mind, are treading, or where they are sitting. This will be Heaven when you contemplate the Divine

***Set before  
your soul  
the little  
house where  
they lived***

Persons, or, when you consider the humanity of the Lord Jesus, the womb of the blessed Virgin from which Christ has processed like a bridegroom from his chamber. And when you review in your mind the actions of the blessed Virgin and of Joseph, set before the eyes of your soul the little house where they lived in Nazareth and the room in which the angel announced the incarnation of the divine Word to the most holy Virgin Mary. Do the same with the stable and the hostelry in which they were received in Bethlehem. Always you must make an effort to gain some fruit from everything.

To this exercise, a colloquy is added as a conclusion, of such a kind as is described in the first contemplation and likewise the second. At the end you will say an Our Father.

<sup>21</sup> Even here, there is anxiety that imaginative contemplation could get out of hand—a factor that will lead to far more restrictive interpretations of imaginative contemplation later in the sixteenth century.

### The Annotations

As Rogelio García Mateo's article informs us, the version of the Annotations in the Master John text is chiefly interesting for how it uses biblical ideas to amplify the far sparer indications in the official texts. We begin with two particularly important paragraphs, the fifth and the fifteenth in the final text, the sixth and sixteenth here.

#### The Sixth Annotation

The one who undertakes the Exercises ought to approach them with a spirit that is generous, open and liberal, in such a way that they hand over to their Creator and Lord their whole self, with their will and their freedom. They will keep nothing for themselves except a spirit which is obedient, and ready to follow wherever the Divine Majesty will call. They will say with David, *Lord, teach me to do your will, for you are my God.*<sup>22</sup> Let them not think that they have claim to any right for themselves, but let them depend totally on God. They will make no difficulty in opening themselves to the very nod and will of God and to whatever that eternal and infinite wisdom has decreed for them and for all which concerns them. Hence it was that Paul, speaking on behalf of those who generously undertake to follow the way of God, said, *Lord, what do you want me to do?*<sup>23</sup> Christ said, *Not my will but thine be done.*<sup>24</sup> And so also he taught us to pray, *May your will be done,*<sup>25</sup> a will that is good, pleasing and perfect.

#### The Sixteenth Annotation

The one who instructs a beginner in the course of the Exercises should make no attempt to attract or pressure the latter into this or that state of life. Although at other times, outside the period of the Exercises, it is quite allowable and even praiseworthy for us to encourage and even urge some, provided that they appear suitable for it, to choose and pursue continence, virginity, chastity, poverty and religion, and other means which are conducive to a life of evangelical perfection, nonetheless it is much better during spiritual exercises that the Lord

<sup>22</sup> Psalm 143:10.

<sup>23</sup> Acts 9:6.

<sup>24</sup> Matthew 22:42.

<sup>25</sup> Matthew 6:10.

and Creator of all should Himself impart and present Himself to the devout soul who is seeking the divine will. He Himself testifies, *No one can come to me, unless drawn by the Father*,<sup>26</sup> because no one can come to Him in this life or the other unless also inspired and led by the Father. That is why Paul said, *Each has a particular gift from God, one having one kind and another a different kind*.<sup>27</sup> For it should come about that a person who is aflame with the love of God should be brought to the path that is best and most appropriate for them, and thus to a pattern of living in which they will be able to praise and worship God in the most holy way. Meanwhile, the teacher who is giving the Exercises ought not to act so that they incline themselves this way or that, but, as if standing on a balance, they should allow the Creator to act with His creature according to His own judgment, and allow the creature to be led by the guidance of the Creator wherever it seems good to the wisdom of the Almighty.

*Finally, we have the annotation which was not incorporated into the official texts. On the basis of the latter, it has been said that Ignatius took up a traditional sense that meditation was somehow more advanced than contemplation, while interpreting it 'not in the sense of spiritual ascent but along the trajectory of the Incarnation'.<sup>28</sup> Contemplation is normally gospel-centred prayer. If that is true, this second annotation in the Master John text reflects a different understanding—or rather three different, and not entirely compatible, understandings. What we are to make of the discrepancy is a matter for discussion and speculation. The complexity of the argument may mask some uncertainty on the part of the early Jesuits themselves.*

#### *The Second Annotation*

We can treat Meditation and Contemplation in three ways. Firstly we take them to mean the same; we mix them up and we fail to distinguish between meditation and contemplation; we allow both the understanding and the will to be active. Secondly, we take them to

<sup>26</sup> John 6: 44.

<sup>27</sup> 1 Corinthians 7: 7.

<sup>28</sup> Ignace de Loyola, *Exercices spirituels*, translated by Edouard Gueydan and others (Paris: Desclée, 1985), 224.

differ and allow each of them to have a distinct meaning, and so we can define meditation along these lines: 'Meditation is a vigorous and wholesome application of the mind to search something out or to get to know it through experience'. In this way, meditation is solely the result of the activity of the understanding, not of any bad or inquisitive activity but of a



healthy one, and not just any healthy activity but one performed with rigour. This is on account of the difficulty experienced by those who are beginning to meditate. Hence David says in Psalm 118, *How I have loved your law, O Lord; it is my meditation the whole day.*<sup>29</sup> In this regard it is very different from contemplation, which, when it is properly performed, is made with ease. For this reason it is said that we move from meditation to contemplation when in our struggle to meditate, we find all difficulty removed. Now that the disposition has come to birth, the way is open to contemplation, and this includes movements of both understanding and will. David was undoubtedly speaking about this in Psalm 38, *In my meditation, the fire burns.*<sup>30</sup> Further, in so far as it looks to the movements of the understanding, it is defined as a free and easy application of the mind for looking into matters, and it is spread out in every direction. As far as the operations of the will are concerned, it is usually defined as follows: contemplation means certain death for carnal desires through the joyful raising of the mind.

A third way of explaining these terms can be added to the two already discussed. Here they serve as a way of distinguishing more clearly between acts of the understanding and acts of the will. Clearly we understand meditation, whether it is performed with ease or with difficulty, as an act of the understanding on its own, whereas contemplation chiefly means an act of the will, which the act of the will serves, directed towards it as a sort of target.

<sup>29</sup> Psalm 119:97.

<sup>30</sup> Psalm 39:3.

Admittedly, when the words are understood in this kind of way, it is almost true that whenever a person is meditating, they are also moving into contemplation, both because the will is rousing us to meditation and also because, as a fruit of what has been meditated, the will is being stirred to exercise its own activities. It is also true that whenever a person opens themselves to contemplation, this does not just happen by chance or by routine, because acts of the will are necessarily preceded by the act and operation of the understanding. Nevertheless, these words 'meditation' and 'contemplation', when understood in this kind of way, are most often taken to differ, and there are various reasons for this.

In the first place, the proper role of the understanding is to meditate, and the role of the will is to contemplate. Further, it is more fitting in meditation to be discursive and to be looking around, and to be reviewing different materials with our mind and intellect. On the other hand, in contemplation we are enjoying ourselves and refreshing ourselves in quiet and tranquillity with the sweetest taste and fruit of materials on which we have already meditated. Finally, just as meditation, which has contemplation as its end, is concerned with the starting-point of the effect and goal desired, so contemplation joins and adds the will's force to the end-point of such an effect. I call 'effect' that which we desire to gain by both meditating and contemplating; this could be, for example, an immense and powerful sorrow for the crimes that we have committed, a groaning, the shedding of tears, a most fervent desire and burning love of eternal goods, in sum, any taste and sense of spiritual sweetness. Hence the name of 'meditation' will be better applied to the exercises of the First Week, and the word 'contemplation' to those of the Second, Third and Fourth Weeks.